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 **From Concept
To Conflict**

Sharing with Bro. Billy Tan


Explore how the mind recognizes, interprets, conceptualizes what we perceive through our sense organs to form views, and clinging to views invariably lead to debates and conflicts.

 **SYNOPSIS** 


Explore Buddha's teachings from a scientific perspective:


- ⌘ How the mind recognizes, interprets, proliferates, and conceptualizes ("*papañca*") leading to views;
- ⌘ Personalization ("*upādāna*") and clinging to concept and views lead to debates and conflicts;
- ⌘ Explore the seven Unconscious Mental Arising or "underlying tendencies" ("*anusayānaṃ*") in **MN18 Madhupindika Sutta** ("The Honeyball");
- ⌘ Recognize these shortcomings, and manifest a more peaceful and harmonious life.

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Dandapāni meets the Buddha






- During a visit to Kapilavatthu, the Buddha was resting under a tree in the Great Wood in Nigrodha's Park;
- Dandapāni the Sakyan was taking a walk into the Great Wood, and came across the Buddha;
- "Dandapāni" means "man with the walking stick"
- Dandapāni was a proud man, as he approached the Buddha, he asked the Buddha **"What do you teach?"**

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Dandapāni meets the Buddha



- Buddha: "My teaching is not to come into conflict with anyone in the world.
- I do not have any attachment to sensual pleasures, nor do I argue with anyone;
- I have no concern for existence nor non-existence. (bhavābhava)
- I have no emotional reaction (tanhā) to sensations, and I am not concerned with what is perceived." (vītaṇhaṃ saññā nānuseti)



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RE-COGNITION

- **Yatonidānaṃ, bhikkhu, purisaṃ papañca-saññāsaṅkhā samudācaranti**
- "In whatever way a person recognizes something by classifying or labelling it, it is in this way that past experiences begin to affect future behaviour unconsciously."

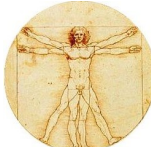
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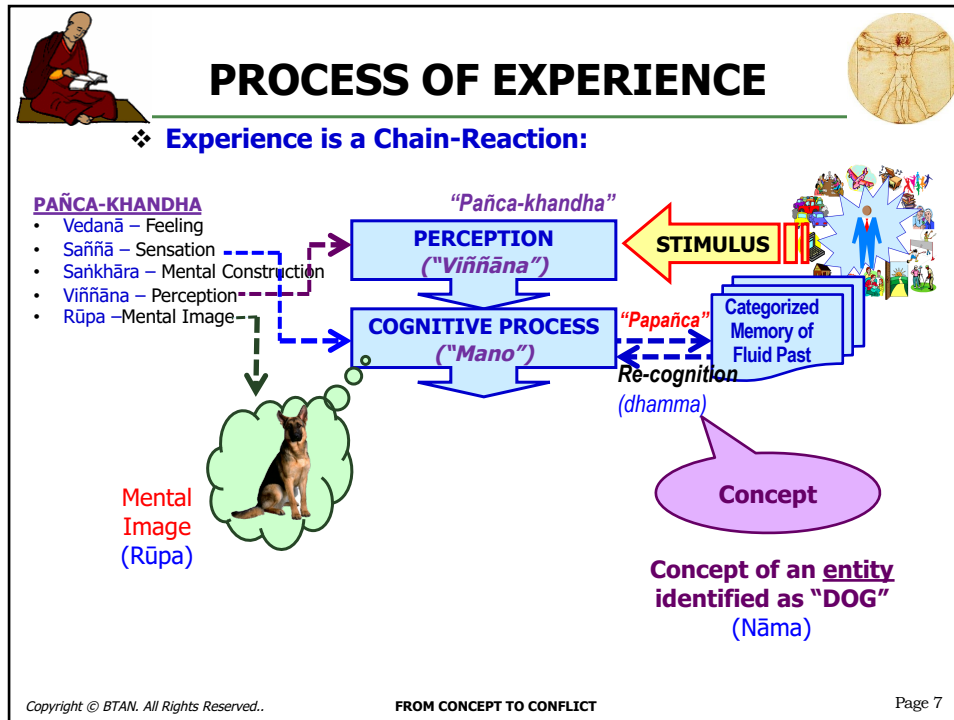
MENTAL EXPERIENCE

THREE PARTS OF MENTAL EXPERIENCES:


- **Viññāna** : Process of Perception ("perception")
 - what is perceived through the sense organs;
- **Mano** : Cognitive Process ("conception & intellect")
 - categorized interpretation of perception giving meaning to what was perceived;
- **Citta** : Affective Process ("emotion")
 - pleasant & unpleasant feelings arouse the emotions, leading to emotional excitement and reactions;
 - personalizing the experience with the notion there is a "self" to be affected.




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- ## Anusayānaṃ
- ### Unconscious Processes Arising
- It is in this way, these unconscious mental processes arise ("underlying tendencies") and influence behaviour, leading to disagreements and conflicts:
1. **rāgānusayānaṃ** – desires & greed arising unconsciously
 2. **paṭighānusayānaṃ** - anger & hatred arising unconsciously
 3. **diṭṭhānusayānaṃ** - opinions & beliefs arising unconsciously
 4. **vicikicchānusayānaṃ** - cognitive dissonance arising unconsciously
 5. **mānānusayānaṃ** - conceit arising unconsciously
 6. **bhavarāgānusayānaṃ** - clinging to existence and stability
 7. **avijjānusayānaṃ** - non-knowing ("ignorance") arising unconsciously
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CONFLICT



- Esevanto daṇḍādānasatthādānakalahaviggahavivādatuvaṃtuvaṃpesuññamusāvādānaṃ
- “This is how these seven unconscious mental processes arise, bring about conflicts of all kinds.”


(That is what the Blessed One said. Having said this, the Blessed One rose from his seat and went into his dwelling.)

The monks sought Venerable Mahā Kaccāna to elaborate on the details of this teaching.


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PROCESS OF EXPERIENCE



❖ Experience is a Chain-Reaction:


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graph TD
    S[STIMULUS] --> P[PERCEPTION ("Viññāna")]
    P --> C[COGNITIVE PROCESS ("Mano")]
    C --> A[AFFECTIVE PROCESS ("Citta")]
    A --> V[VOLITION ("Cetanā")]
    V --> ACT[ACTION ("Kamma")]
    ACT --> CON[CONSEQUENCE ("Vipāka")]
    CON -- FEEDBACK --> S
    
```


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Antecedental Concurrance (Logical Antecedence)




- Cakkhuñcāvuso, paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ
 - The activity called “eye”, and the image that arises, gives rise to eye-perception (seeing).
- Tiṇṇaṃ saṅgati phasso
 - The presence of these three conditions, gives rise to cognition, forming concepts about a “world”
- Phassapaccayā vedanā
 - When there is cognition, there is feeling
- Vaṃ vedeti taṃ sañjānāti, yaṃ sañjānāti taṃ vitakketi, yaṃ vitakketi taṃ papañceti
 - Whatever is **felt**, it is also sensed; **whatever is sensed, it is inferred**; whatever is inferred, it is **recognized**.

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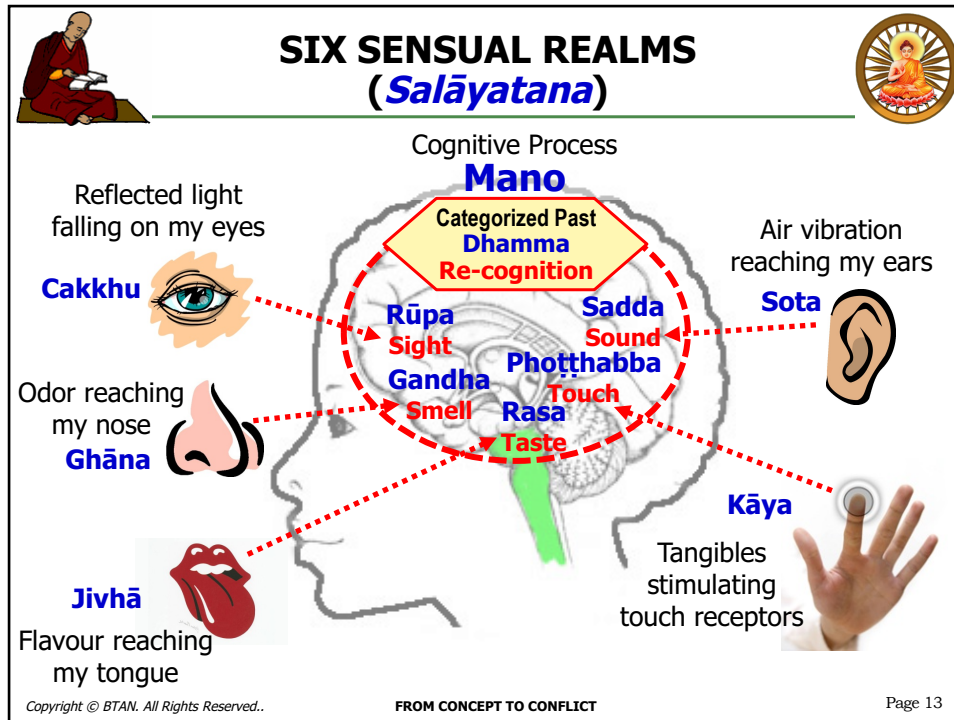
The Experience of “Seeing”



- Experience arises dependent on the presence of necessary conditions:

OBJECTIVE (“loka”) ←--- **EXPERIENCE** ---→ **SUBJECTIVE** (“atta”)

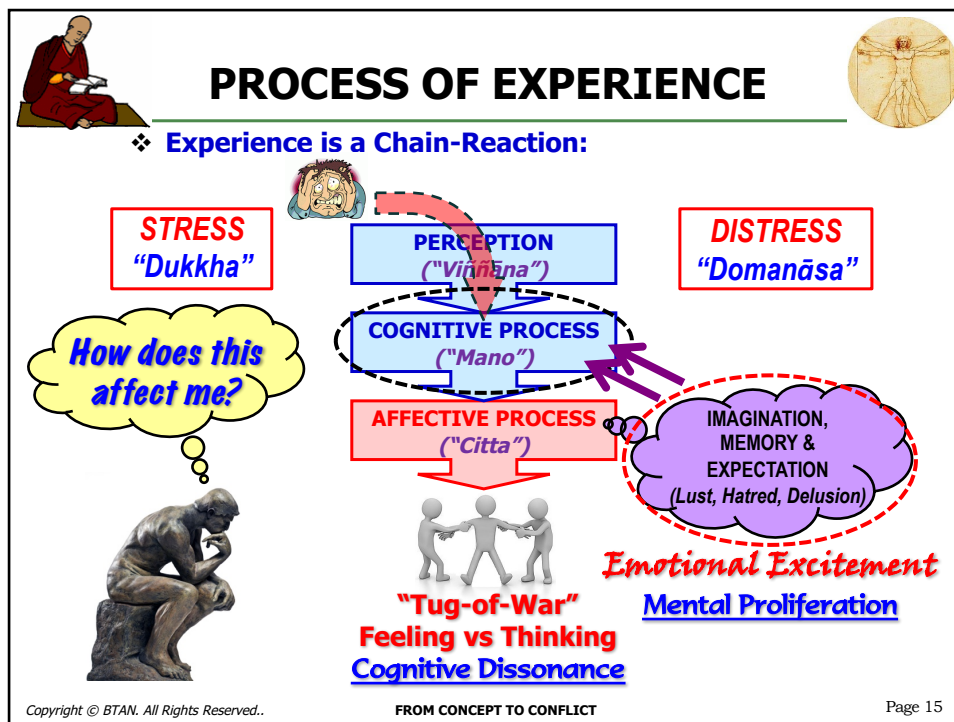
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PAST, PRESENT, FUTURE BEHAVIOUR

- *Yaṃ papañceti tatonidānaṃ purisaṃ papañca-saññāsaṅkhā samudācaranti atītānāgatapaccuppannesu cakkhuvīññeyyesu rūpesu*
- "When something is recognized, it is in this way that a person begins to **behave** in the past, the present, and the future according to the way that he has categorized and interpreted what was perceived."

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-
- Anusayānaṃ**
Unconscious Processes Arising
- rāgānusayānaṃ**
 - desires and greed arising unconsciously
 - identifying what is pleasing, comfortable, familiar
 - paṭighānusayānaṃ**
 - anger and hatred arising unconsciously
 - identifying what is displeasing, discomfort, unknown
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Anusayānaṃ

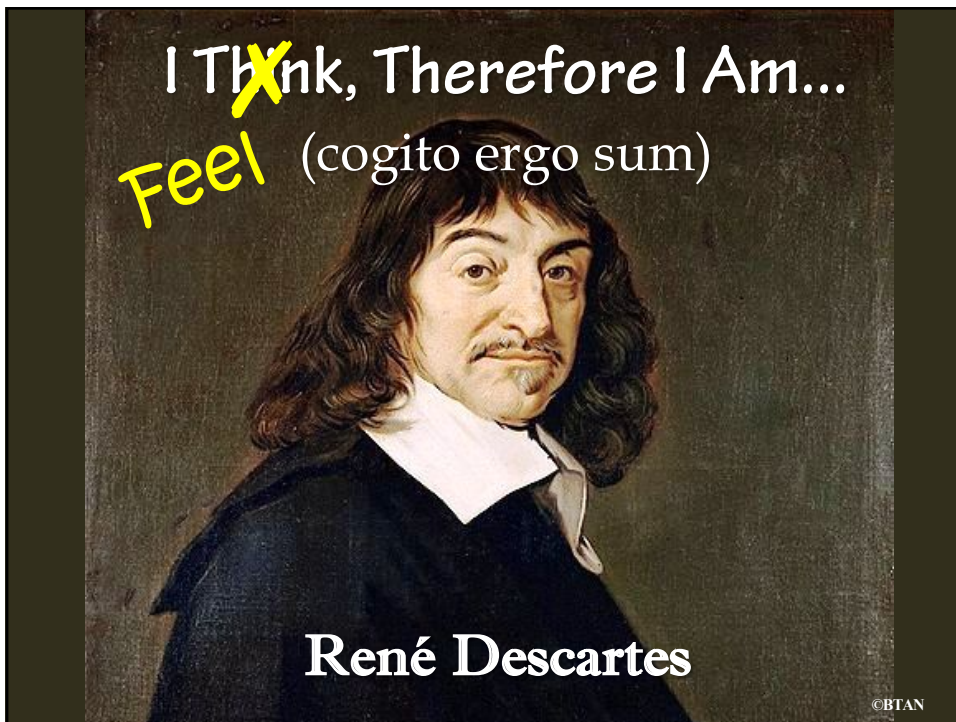
Unconscious Processes Arising



3. diṭṭhānusayānaṃ

- opinions & beliefs arising unconsciously
- beliefs – memory, upbringing, cultural influence
- emotional attachment to views (“clinging”)
- emotional navigational aid to decision making

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आहार-निद्रा-भय-मैथुनं च समानमेतत्पशुभिर्नराणाम् ।
धर्मो हि तेषामधिको विशेषो धर्मेण हीनाः पशुभिः समानाः ॥

*Taking food, sleeping, avoiding dangers,
sexual activities, these acts are common
between animals and humans;*

*Ability to think, is what makes humans different,
without thinking humans are just like animals.*


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 **Anusayānaṃ** 
Unconscious Processes Arising

4. **vicikicchānusayānaṃ**


- cognitive dissonance arising unconsciously
- skeptical doubt – **emotional tendency**
vs knowledge & intellect

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Anusayānaṃ

Unconscious Processes Arising




5. mānānusayānaṃ

- conceit arising unconsciously
- ego – **expectations**
- clinging to the notion of a “self”
- “clinging” is **personalization** (upādāna)


6. bhavarāgānusayānaṃ

- clinging to existence, seeking stability (familiarity)
- clinging to the body as the self
- seeking permanence

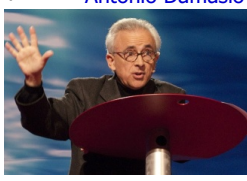
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WHEN SELF COMES TO MIND




1. Mind – continuous flow of mental images;
2. A conscious mind is a mind with a “self” in it;
3. The self introduces a subjective perspective in the mind;
4. We are only fully conscious when self comes to mind;
5. We need to know:
 - i. How minds are put together in the brain;
 - ii. How selves are constructed;
6. We generate brain maps of the body’s interior, and uses them as a reference point for all other maps of the world;
7. The body and the experience of the body becomes the reference point for the self.




Antonio Damasio

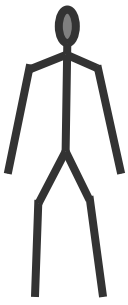


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Personalization (Upādāna)




● Personalization of the Body “Sakkāya–diṭṭhi”:

<p>Emotional Concept (notion) of a subjective “self” affected by feelings</p>	<p>Personalizing (clinging) the subjective <u>feelings</u> as the experience of the body</p>	<p>The body becomes the “self” (atta) experiencing the objective “world” (loka)</p>
		

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Anusayānaṃ Unconscious Processes Arising

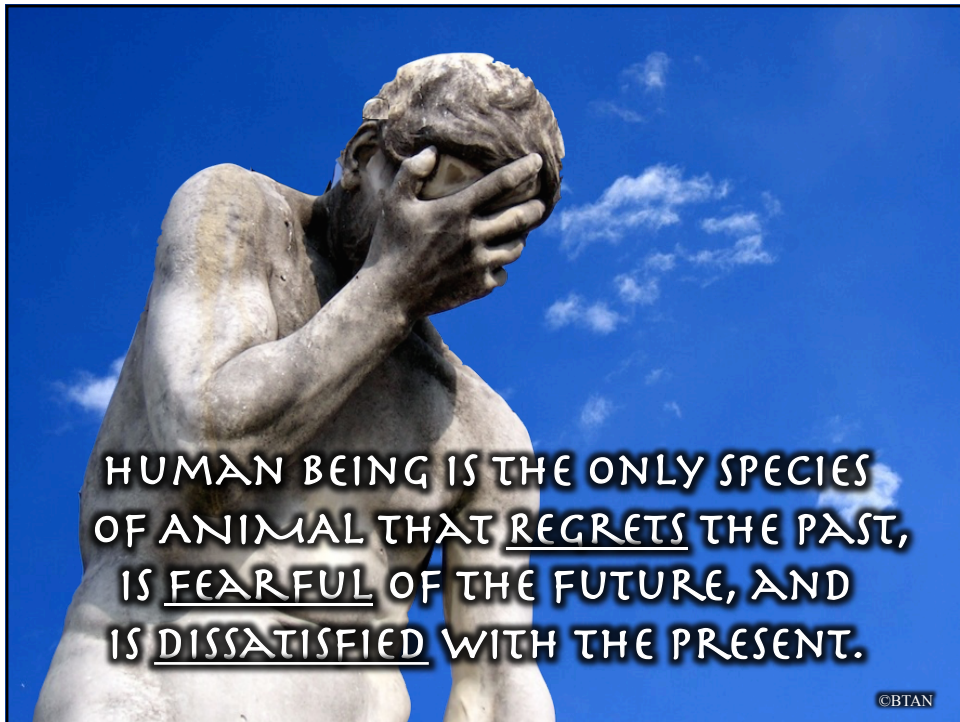


7. **avijjānusayānaṃ**

- not-knowing (“ignorance”) – not realizing
- no knowledge – fear of the unknown
- Fear, anxiety, confusion – **imagination, memory, expectations arising unconsciously**

I.ME SYNDROME

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THE MIDDLE WAY

Kāmesu-kāma-sukhallikā-nuyoga
INDULGENCE IN SENSUAL PLEASURES
Expression Of Emotional Excitement
By Releasing Tensions in Action

THE TWO EXTREMITIES

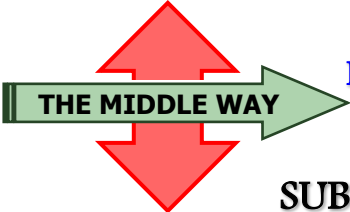

Atta-kilamathā-nuyoga
SELF-TORMENT & SELF-MORTIFICATION
Suppression Of Emotional Urges
By With-holding all Tensions

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THE MIDDLE WAY

Kāmesu-kāma-sukhallikā-nuyoga
INDULGENCE IN SENSUAL PLEASURES



THE MIDDLE WAY

Conscious Relaxation,
Introspective Attention,
Mental Equilibrium.

SUBLIME EIGHTFOLD WAY

Atta-kilamathā-nuyoga
SELF-TORMENT & SELF-MORTIFICATION

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3-STEP SELF-COMPASSION

 ❖ **PAUSE**
(allow time for emotional excitement & anxiety to calm down and hormonal reactions to subside)

 ❖ **RELAX**
(take deep breaths, relax the body, and consciously compose the mind to respond)

 ❖ **T.H.I.N.K.**
(purposefully focus on wholesome & beneficial response to the problem)

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